The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. V. BOSTON, FEBRUARY, 1897. No. 9

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEO. H. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

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THE CHILDREN'S CHURCH.

The bells of the churches are ringing,—
Papa and mamma have both gone,—
And three little children sit singing
Together this still Sunday morn.

While the bells toll away in the steeple,
Though too small to sit still in a pew,
These busy religious small people
Determine to have their church too.

So, as free as the birds or the breezes
By which their fair ringlets are fanned,
Each rogue sings away as he pleases,
With book upside down in his hand.

Their hymn has no sense in its letter,
Their music no rhythm nor tune:
Our worship, perhaps, may be better,
But *theirs* reaches God quite as soon.

Their angels stand close to the Father;
His heaven is bright with these flowers;
And the dear God above us would rather
Hear praise from their lips than from ours.

Sing on, little children,—your voices
Fill the air with contentment and love;
All nature around you rejoices,
And the birds warble sweetly above.

Sing on,—for the proudest orations,
The liturgies sacred and long,
The anthems and worship of nations,
Are poor to your innocent song.

Sing on,—our devotion is colder,
Though wisely our prayers may be planned,
For often we, too, who are older,
Hold *our* book the wrong way in our hand.

Sing on,—our harmonic inventions
We study with labor and pain;
Yet often our angry contentions
Take the harmony out of our strain.

Sing on;—all our struggle and battle,
Our cry when most deep and sincere,—
What are they? A child's simple prattle,
A breath in the Infinite Ear.

—*From the German of Paul Gerok.*
Translated by James Freeman Clarke.

THE FORMATION OF CHARACTER.

"The express image of his person."—HEB. i. 3.

All that we have to do in education really belongs to fixing the right character on those we educate. The school exhibitions, the college commencements, show success if the school or the college has succeeded in impressing character on those they have in hand. If they have not, they have been all but useless, for any decent cyclopædia knows more than their best pupil, and can tell more. But if they have confirmed a character which will be strong, ah, then they may be proud indeed! In that case the school or the college has educated. In the other it has only instructed or informed.

Where our New Testament says that the Saviour of men is the *express image* of God, the Greek text says that Jesus is the *character* of God. Our word is the same, and we may help ourselves, on the practical side, by recalling its origin. The character

on a coin is the image or stamp impressed on it by the mint hammer. The head of the emperor or the conqueror, on a medal, —of Jupiter or Hercules,—the *express image* there, is the *character* which gives coin or medal its value.

There must be a heavy blow of the mint hammer or there is no *character*. Perhaps, if the coin be large or the metal obstinate, there must be many blows.

The Greek verb to beat, to stamp, begins in our word "harass." A man with a character is a man who has stood harassing well. This is a good thing to recollect when you are harassed—when you are encompassed by people who are stealing your time for their own selfish purposes. No character unless there have been much harassing.

A year or two after I left college myself, I was standing in the college chapel, by the side of our New England Plato, Mr. Emerson. I introduced myself to him that I might congratulate him on the success of a young orator in whom both of us were interested. "Yes," said the simple and serene philosopher, "he is a fine fellow. Now, if something will go amiss,—if his father shall become bankrupt, or he himself shall be unpopular in college,—all will be well, all will be well." At nineteen years of age I thought the prophecy cynical and unkind. But I have lived to see that about all we gain in moral or spiritual life is what we pull out of the fire. As Mr. Emerson himself spoke, he was doubtless going back to the memories of his own life in Harvard. In those days, when he weighed the purchasing power of every cent before he used it, he was learning, so that he could teach them the highest lessons of life. Best of all, such hardships in the boy's life went to the hardening and confirming of *character*.

We must not take life too easy. Our boys and girls are not to sit on cushions, with the perpetual fare of strawberries and cream which the nursery song promises. President Garfield said that the perfect college would be a pine slab seat, with the pupil at one end and Dr. Mark Hopkins at the other. He meant to praise Dr. Hopkins, as he deserved. But he meant to emphasize the value of the pine slab as well. It is not long since a distinguished scholar told me of the experiences of his university life; and, as the most important of its closing years, he spoke of his having had to live on ten cents' worth of food every day, week in and week out, because he would not abuse his father's generosity.

Twenty-five dollars for one year's food.

Thirty-one dollars for one year's music.

Thirty-six dollars for one year's books.

These were the frugal accounts of a year's life, a year which had its share, be sure, in making character.

In one and another exercise, the man himself controls his own body so that its passions shall not overpower him, and masters the mind so that it shall not run away with him. "I will be master of body and mind," he says. "I, the child of God, whose name is 'I am,' am no slave, I am master. I can say yes, I can say no, and I can hold to what I say!"

How has he earned the proud right to speak so?

With this man it has become the habit of the senses and the flesh to obey him. He has controlled them, and they know that they must obey. They have given up the struggle. It is as my horse obeys the gentle pressure of the bit on the right side of his mouth, or the left, or both. So the mind, also, may be trained to obey the man, mind's master. It will not think of impure things, because he, the master, says it shall think of pure things. It will not remember calamity, because he, the master, says it shall look forward to success. It will not plan for amusement next Friday, because he, the master, says it shall arrange the forms of the letter which is to be drawn to-morrow.

Each of these bits of mastery has its turn in fixing physical habits or mental, and these in their sum and outcome make up what we call character.

Clear enough is it that this character will be omnipotent if the youth or the maiden have founded it upon the eternities. Has he highly determined that he will live with and for his God? That is enough. Partner with God, friend of God, child of God, partaker of the Divine nature, and fellow-laborer together with him. To-day's labor —does it seem petty to some ignorant fool who criticises life for you? You know more and better. You know it is duty at the post God ordained. You know it is in life which God was pleased to give. You know that

everything you do in it is to him as great, as noble, as pure, and as true as the widest sweep of any archangel's duty, if—if only it be done as God's child may do it, and must do it or forfeit his birthright. Or is it that in to-day's duty you find such obstacles to be stepped over, such burdens to be borne, nay, such thorn-crowns to be worn and such crosses to be carried, for which no man is sufficient? What matter if man is not sufficient? Is God sufficient? Can he endure alone, surmount alone, or bear alone? I, the child, have the Father's hand in mine. I, the child, have the Father's spirit to make me his.

The mere child of earth is always thinking of methods. This ends, therefore, at the best, in his being a creature of accomplishments; and this ends where the grace of the dancer ends, and the precision of the fencing-master, and the finished elegance of the rhetorician: to-day's applause, to-morrow's forgetfulness, and no harvest! "The care of the world chokes the word, and it becometh unfruitful." But the true child of God works with purpose eternal and heavenly principle. No matter what his tool, there is life behind it. No matter what his method, there is a spirit which compels success. Its name is the Spirit of Love, the Spirit of Hope, the Spirit of Truth. It is the Holy Spirit, the Spirit of God.

In a word, the details of his education make his personal habits. These habits serve him in all after life, in this world or in other worlds; these habits make up character.

I do not like to rest my argument on a separate word of Scripture, nor any appeal to duty. But the word *character*, as it comes into this text, is not alone. It sums up, one might say, the whole purpose and theory of the New Testament. Here is Jesus of Nazareth, who has shown these followers how to live and how to die. He has won their children by his love. He has started those torpid lepers to new life, to health and joy, by his courage and welcome. He is this morning hand in hand with publicans; this evening he has wakened even the elegant and courtly Nicodemus into life. In one word, he has gone about doing good. And when men pursue him to kill him, he does not turn in flight. He is as brave as he is gentle: "I am come to bear witness to the Truth."

And he bore witness to it. The soldiers nailed his hands and feet to the cross. "Father, forgive them, they know not what they do!" The perfect life,—courageous, faithful, hopeful, full of love. Death,—which shows all men how to die hopeful, faithful, full of love. Faith, hope, and love,—the three eternities.

What is this? What does it mean? The writer of this text says that here is the express image of God, here is the stamp of God, here is the character of God. What the New Testament is for, what the Christian religion is for, what Jesus Christ is for, is that you and I may be stamped with that express image,—that we may know, ourselves, what the likeness to God is. Sons of God we are; daughters of God we are; born from his life. If you and I seek to form these habits of control, and to command our flesh and body, we are to do this as we assume the stamp and token of God's children.

In the faith which seeks God, in the hope which lives in heaven, in the love which embraces all living creatures, we assume the image of God,—we build up character.

—*Edward Everett Hale.*

THE STILL HOUR.

God broke our years to hours and days,
That, hour by hour,
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and
The future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day;
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening, and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—*Selected.*

Is it not honor enough, happiness enough, to follow in these great footprints of im-

mortal truth and undying love? What matters it whether we seem to-day or to-morrow to be unsuccessful? We know that all things work together for good for those who love God; that when we are in the right way all things are ours,—whether Paul, Apollos or Peter, life or death, things present or things to come. A thousand unseen powers are always working on the side of truth. To Toussaint L'Ouverture, the noble patriot, cast into a dungeon by tyrannic power, Wordsworth said and said truly,—

"Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

People are weary of well-doing because they do not find themselves making any spiritual progress. They do not seem to be growing better; often they seem to be growing worse. So they say, "What is the use?" They lose heart and hope.

But what if we do not see any progress or improvement in ourselves? Perhaps it is better that we should not see it. We might be too soon contented. Let us learn to have faith in God. Let us be sure that he will make us succeed if we continue to trust in him. It is a great mistake to be always looking at ourselves, watching ourselves. Let us look to God, to truth, to infinite beauty. If we can only put two mites of honest work into the heavenly treasury, let us do that.

The one great thing we all need to keep us from being weary is faith in the divine presence and divine love. Those who look at the things seen and temporal are easily discouraged; not those who look at the things unseen and eternal. The greatest blessing we can have in this world is to believe in the goodness and love of God to all his creatures.

—*James Freeman Clarke.*

THE BIBLE CLASS.

That Jesus spent some time in Perea, and, conscious that his death was at hand, endeavored to prepare his disciples by teaching them the essential truths of his religion in the most condensed, picturesque form, has been noticed in the last lesson.

The residence in Perea was broken by the three visits to Jerusalem, and the raising of Lazarus. Had anything been wanting to call the attention of his enemies to him, and to concentrate their hatred, the raising of Lazarus would have done it. Possibly Jesus might have been saved, had he been willing to leave the country entirely. The choice lay between his dying by the hands of Herod and of his old enemies the priests of Jerusalem. He chose the latter. There is a striking conversation in Luke xiii. (only in Luke). "Certain of the Pharisees" came to him and said:—

"Get thee out and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell *that fox*, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

"Nevertheless, I must walk to-day and to-morrow, and the day following,* for it cannot be that a prophet perish out of Jerusalem."

After the raising of Lazarus, the story tells of the meeting of the chief priests and Pharisees,† and continues:—

"Then from that day forth they took counsel together for to put him to death. Jesus, therefore, walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

The disciples were aware of his danger; they had tried to prevent him from returning to Judea (John xi. 8); and I hope that our readers have noticed that it was Thomas, the sceptic, who said to the other disciples, "Let us also go, that we may die with him."

John seems to have been much with Jesus from this time forward, for his record is very minute.

He tells how the people who were on their way to the approaching feast of the Passover wondered whether Jesus would come to the feast. And he overheard them speaking together about this in the temple after they had reached Jerusalem. Probably John, in his anxiety, went back and forth between Ephraim and Jerusalem, and observed the indications of popular feeling. He also found that the Pharisees and priests (natural enemies to each other,

* A customary form of speech. (Edersheim.)

† John xi. 47–53.

but united by their common enmity to Jesus) had given orders that if Jesus were to come to Jerusalem, information should be at once brought to them.

We now have an almost parallel account in the three synoptics, but with some slight variations. It seems probable that Jesus, before the last journey to Jerusalem, went back to Galilee to meet those disciples who were to accompany him to Jerusalem. There would be more safety also in travelling thus, with the large number of people who were going to the Passover feast.

The healing of the lepers (narrated by Luke only, Luke xvii. 12–19) may have taken place while Jesus was still in Perea, or in Samaria, on the way to Galilee, and had not yet met the other disciples. This would be the reason why Mark and Matthew omit this narrative.

About this time occurs the beautiful incident of Jesus blessing little children. The story is told by all three synoptics, but not by John, who may have at this time remained in Jerusalem to receive Jesus and prepare for his coming.

The story of the young ruler, which we have noticed in our last number, follows in all three synoptics the story of the blessing of the children.

Also, at about this time, comes the strange request of the mother of James and John, showing the total want of comprehension of the aims and purposes of Jesus, which must have been one of his greatest trials. Notwithstanding the lesson so recently given by Jesus on his return from the mount of transfiguration, the selfish worldliness and ambition of the disciples are still an important element in the situation, and he earnestly applies himself to root out the evil weed. (Matt. xx. 17–29; Mark x. 32–45.)

Jesus now arrived at Jericho. This city was not far from Bethany, and probably the inhabitants had heard of the raising of Lazarus, and that was one cause of the crowds that came out to see Jesus pass. (See the story of Zaccheus, Luke xix. 1–10.) Either at the house of Zaccheus, or at least in Jericho, Jesus seems to have told the parable of the ten pounds; for the narrative goes on: "And when he had thus spoken, he went before, ascending up to Jerusalem."

It was at Jericho that the healing of the blind man (or of the *two* blind men) took place; though Luke places the incident *before* and Matthew and Mark *after* the night spent at Jericho.

Jesus now arrived at Bethany, and here we resume the narrative in John's gospel. It was "six days before the Passover," probably on Friday. The next day was the Sabbath, and they "made him a supper." From the way in which John describes it, it seems to have been a public festival, as if the people of Bethany had united in the honor paid to him. Here took place the anointing by Mary of the feet of Jesus.* No doubt Mary's heart was filled to overflowing with love and gratitude to Jesus. We can understand this, if we put ourselves in her place, and imagine what we should feel if one whom we had mourned as dead were restored to us. An unconscious touch that shows the truth of the narrative is that John calls Mary by name, while Matthew and Mark speak of her merely as "a woman." It is true that Mark's house was in Jerusalem, like John's; but the story came to Mark through Peter, who lived in Capernaum. John was probably acquainted with the family of Bethany.

Perhaps "Simon the leper" had the largest house in Bethany, and it was therefore chosen for the supper.† I will suggest that Simon *may* have been one of those lepers whom Jesus had restored to health.

It is interesting to compare the stories. Luke omits this one altogether. Indeed, many things seem to show that Luke was not with Jesus during this last week. Matthew speaks of the "woman," but does not mention the remark of Judas. Mark speaks as if some of those who were present criticised the action of Mary, but does not mention Judas by name. John's narrative is full and precise, and it may be inferred that he and Judas were both close to Jesus; that the words of Judas were spoken in an undertone to Jesus, and that these and the answer of Jesus, given also in a low voice, were overheard by John only, who was near. (We know that his usual place was next to Jesus.) Probably John spoke of this incident to Peter, and Peter repeated it to Mark, not mentioning Judas by name.

L. F. C.

*Commentators have almost universally agreed that the story of the "sinful woman" who anointed the feet of Jesus is quite distinct from this, and does not point to the sister of Lazarus.

†Edersheim.

THE BOOK AND MAGAZINE CLUB.

[*Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.*]

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As I have received so much benefit from *The Cheerful Letter* for myself and neighbors, I feel like trying to help some one else. I am sorry I cannot pay the postage, but to any one who is willing to send postage I will give the following paper-bound books: "No Thoroughfare," Dickens and Collins; "Her Great Idea," Walford; "Looking Backward," Bellamy; "A Modern Telemachus" and "Henrietta's Wish," Yonge; "The Ladies Gallery," McCarthy and Praed; "Dr. Jekyll and Mr. Hyde," Stevenson; "The Story of Ida," Francesca; "A Little Pilgrim," Oliphant. I should like very much to receive "Faith Gartney's Girlhood," or "Esther Reid," by *Pansy*. Address Mrs. W. C. Murphy, Mountville, Morgan County, Ohio.

The Charlestown Branch offers the following books. Address Miss C. L. Harding, 15 Chestnut Street, Charlestown, Mass. "Plane and Solid Geometry," Wells; "Plane and Spherical Trigonometry," Wells; "French Grammar," Norman; "Mechanical Drawing," Linus Faunce; "A Course in Scientific German," Hodges; "Plane Geometry," Wentworth; "Elements in Algebra," Wentworth; Pinneo's "Composition"; "The Complete Arithmetic," Fish; "Elementary Treatise on Heat," Stewart; Pinneo's "Primary Grammar"; "Correlation and Conservation of Forces," Carpenter; Davie's "Analytical Geometry"; Davie's "Bourdon"; "Elementary Geometry," Thanveue; Davie's "Legendre," revised edition; "German Lessons"; "American Practical Navigator," Bowditch; "The Floral Gift"; "Birthday Scripture Text Book"; "Drops from Flora's Cup"; "The Sacred Flora"; "Adam's Letters"; "Silas Marner"; "Lily's Birthday"; "Wayside Flowers"; "The Might of Right," W. E. Gladstone; Greenleaf's "Algebra and Key"; "Second Music Reader," Luther Mason; Quackenbos's "History of the United States"; Colburn's "Arithmetic"; Colton and Fitch's "Geography"; "Book of Common Prayer"; "History of United States," Emma Willard; "Psalms and Hymns," Isaac Watts; "Columbian Arithmetic" (1811); "American First-class Book of Recitations," John Pierpont; Hillard's "Second, Fifth, and Intermediate Reader"; Franklin's "Sixth Reader"; Swinton's "Language Lessons"; "Sabbath-school Bell" (Music); "Elements of Natural Philosophy"; "Elements of Ancient and Modern History," Worcester; Emerson's "N. A. Arithmetic and Key"; "Book-keeping Rationalized," Comer; Bailey's "Algebra"; "One Hundred Fables of Perrus," French and English; Durault's "French Grammar"; "Paul and Virginia," in French; "French Grammar," M. de Levizac; "Robinson Crusoe," in French; "College Series of French Series," Bôcher; "French Anecdotes and Questions"; "Introductory French Reader," Jaynes-Otto; "Elementary French Grammar," Keetel; "Progressive French Grammar," Collat; "Boyer's French and English Dictionary"; "Grammar of Spanish language"; "Dictionary of Spanish and English"; "Conquest of Grenada," in Spanish; "Student's Manual," Prof. John Todd; "An Oration by Edward Everett on the Dedication of Daniel Webster's Statue"; "Speech by Webster on Slavery"; "Eulogy on Lincoln," Charles Sumner; "Young Woman's Guide," W. A. Alcott; "Sacred Poetry," Jeremy Belknap, D.D.; Livermore's "Commentaries on the Gospels"; "Elements of Moral Science"; "Arabian Nights' Entertainments"; "Constitution of the United States, Declaration of Independence, and Emancipation Proclamation," in one book; Pope's "Essay on Man."

Miss Louise Howe, 53 Linden Street, Brookline, Mass., offers some sheet music.

The following books are offered by the Portsmouth Branch of the Woman's Alliance. Please address Miss Elinor Blake, 70 Market Street. "Old Mam'selle's Secret"; "Auld Licht Idylls," "When a Man's Single," J. M. Barrie; "Robert Elsmere," Mrs. Ward; "Strange Adventures of a House Boat," William Black.

Any one desiring *Railroad Gazette* for 1897 please address Mrs. F. W. Dean, 41 Langdon Street, Cambridge, Mass.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from: —

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your

full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

I should be very grateful to any one who would send me old numbers of the *Youth's Companion*, *St. Nicholas*, or any of Mrs. Stowe's, Bayard Taylor's, Miss Alcott's, or Tourgee's works, or any old miscellaneous books. I am the oldest of eight motherless children, seven girls and one boy. Our mother has been dead two months. Laura D. Lee, Lumberton, North Carolina.

Mrs. Dora Seifert, Olympia, Wash., the mother of three children eleven, nine, and seven years of age, would be glad of any reading sent her, especially something for the children.

I should be very glad to receive choice selections in recitations, dialogues, and readings. I have two daughters, aged sixteen and fourteen, that are attending school. I should also be so glad to receive Sabbath reading. I have lost my home by fire. Address Mrs. Augusta Pushor, Hartland, Maine.

The *Cosmopolitan* for 1893 is particularly desired by Mr. W. H. Havens, Saratoga, Carbon County, Wyoming. Mr. Havens is a consumptive, confined to his bed. Letters and reading would be a comfort to him, as he is also deaf.

I am an invalid unable to buy books and magazines. Will you please send me something to read? It is very lonely here. I am unable to go out in the winter. Do not send the *Century Magazine*. I have read it, and do not like it very much; but any other books or magazines will be thankfully received. I should be grateful if I could have the *Ladies' Home Journal* or the *Housekeeper* sent regularly. Mrs. Mattie Bolkcon, Nesbit, Logan County, Nebraska.

"Life of Mary, Queen of Scots" is asked for by Mrs. R. C. Martin, Waugh, Virginia.

Mrs. Anna M. Berrigan, Olympia, Wash., will be glad to receive *Dumb Animals*.

I am very lonely, alone and sick so much. I have not been out of the house for about two weeks. I write to ask if you can get me some of E. P. Roe's books. I want them so badly; have tried so hard to get them; it seems impossible for me to get them. I am not able to buy, and cannot borrow. I should be glad to get "From Jest to Earnest," and "Opening a Chestnut Burr." Mrs. J. Lankin Witt, 808 Main Street, Lynchburg, Virginia.

I have six children; their ages range from three to fifteen years. If you could only see the country where we live, and know of the poor advantages we have to enlighten our children, you would have some idea how badly I need reading for my family, from a primer on to good histories, or anything to interest and improve a boy of fifteen who is striving to educate himself. My other children need simple instructive reading. Although living in the Indian nation, there are no Indians near us; they live to themselves, and do not bother any one. This country is fast settling up with white people. Mrs. Jennie Coe, Manville, Indian Territory.

Mrs. Julia E. Merriam, Pequabuck, Connecticut, wonld like October *Century*, 1895.

Mrs. C. M. Wilder, Oxford, North Carolina, is so situated that she cannot get reading matter; will thankfully receive any that may be sent her.

"The House of the Seven Gables" is asked for by Miss Alma M. Woodson, Sandiger, Amherst County, Virginia.

Mrs. Dixie Firquin, Tom Bean, Texas, will be glad of picture-books for her little girl.

Mrs. Susan Page, Lisbon, Ranson County, North Dakota, asks for *Babyland* for her small pupils.

I should be glad to get a book of Bible stories, written in simple language, for my little six-year-old boy. Any story-book will give him pleasure. Mrs. Jas. W. Wornack, Farmville, Virginia.

I live in a very destitute vicinity. Most of the people are very poor and uneducated. Some of them live in log houses with not even a glass window. Most of the reading I get I pass to these people, hoping in that way to do them a little good. If any of the dear members who take the *Christian Herald* and the *New York Witness* could

send them to me after reading, I will be very thankful and will pass them on. Any such papers would be enjoyed. My son would like to have *Munsey's Magazine* or any illustrated papers or magazine or any good reading. Fannie E. Owens, Joneswood, Virginia.

I have no pastor, being situated so far from any church as to make it impossible for me to have any connection with one. I have no neighbors, living on a mountain ranch where adjoining claim-holders are unmarried men, six or more miles distant. I have three little children, and some of the school-books offered by the kind friends would be very helpful to me; for I do all their teaching here at home, and we, alas! are scarce able now to get such books as they need. God has given to us young souls to guide and fit for life's battle. Where one is denied all church and school privileges, a stout heart is needed if one can at all times be satisfied with one's work. Mrs. Irene Willits, Prospect, Jackson County, Oregon.

We are very lonely, away off on a big farm. No one but mother and I. We are land-poor and have so little money! I am sixteen years old and want some books on natural history and adventure. I am trying to learn without school and company. In the long winter nights, after work these short days, I feel like trying to make something of myself. Edison Wicker, Wicker, North Carolina.

I am thirteen years old, am the oldest of seven children. I have two sisters and four brothers. Paul is eleven, Edward nine, Abby seven, George five, Lucy three, and Chester, the baby, is one. There are four of us to go to school, which is three-quarters of a mile from our home. We live on a farm, and there is so much to be done that I am obliged to help Saturdays, and nights and mornings. I love to read, and read every chance I can get. We have received through *The Cheerful Letter* "Gentle Measures in Training the Young" and "Black Beauty," for which we are very thankful. When I was quite small some one gave me "Little Women," and I have read it over and over until I almost know it by heart. I have also read "Old-fashioned Girl," and would like to read more of Miss Alcott's works. Paul has had rheumatism for four months. He has been unable to leave the house most of that time. He is a great reader and would like to have "Little Men," "Robinson Crusoe," and "Tom Brown at Oxford." Florence P. Mundy, South Dansville, Steuben County, New York.

I am a Territory boy of sixteen years. I am very anxious to go to school, but am not able to buy books on account of crop failure. We have no such advantages here as a great many boys. No churches or Sunday-schools near. Will some of *The Cheerful Letter* friends send me Swinton's third part arithmetic, geography, and United States History, so that I can start to school? I shall appreciate them very much. W. O. Meek, Linwood, Indian Territory.

THE MOTHERS' COUNCIL.

[*Please send articles for this department, during the first week of the month before the one in which they are to be published, to Mrs. J. S. Howe, 26 Chestnut Street, Brookline, Mass.*]

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, and Patience! These must be thy graces;
And in thy own heart let them first keep school."

These beautiful lines I found in a magazine several years ago, and it seemed to me they would be such a helpful reminder that I at once copied them on a card, which ever since I have kept where my eyes could fall upon them frequently. I am sure they have many times helped me to be patient, hopeful, and gentle.

The more wayward a child is, the more do we need to exercise these three virtues,—love, hope, and patience. If we are tired, or busied with other things, it is so easy to lose patience and speak crossly to the children! But how sorry we are afterward!

Mothers! if you are sorry for anything you have said or done to your children, do not hesitate to tell them so. It will not only help you to be more loving and patient, but will make them love and respect you more.

Then, too, we must be hopeful. We must try to think that they are going to do right, and let them know that we trust them, and

we shall find that they are much more likely to do so.

If you say in their presence, "Oh, Mary never remembers to say, 'thank you,' or 'Tom never puts away his coat and hat,'" they are pretty sure not to. But if you will only have the patience to remind them gently many times to do the thing which they forget so easily, you will find that at last it is quite as easy for them to do it without being reminded. Remember to speak gently, not impatiently.

If some accident should happen, if a child should break a dish, or tear her dress, just count ten before you speak.

Then you will have time to put yourself in the child's place. She is undoubtedly quite as sorry as you that it has happened; and by scolding her you simply shut up her little heart, which cannot love you so well as if you should kiss her, and say, "I am sorry it happened."

We must not forget that we are living examples to our children. Whatever virtues we would have them practise we must be sure to practise first ourselves.

AMUSEMENT COLUMN.

[*Please send all material for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.*]

AN ANAGRAM LETTER.

I send you a letter in (a ragman), my dear (neat chair), knowing that an (house rats) of such learned books as yours will soon come to an (red nuts and gin) of my meaning. I can imagine the (no stern action) of your good father the (cry mangle) should this (early bat) of my feelings for (surly foe) fall into his hands. So I place it upon the (I creep safe) where you will find it when you descend to your (quite spruce) garden.

Any of his (I hire parsons) would expect the heaviest (nine thumps) that words could inflict in approaching the (cry mangle) as the accepted (there we sat) of his only (aged Ruth). Please advise whether to employ a (Pliny ate no tripe) or to come myself with what (mad policy) I can command. To-night I shall go to the (I roar too). I wish that you might be with me to hear the (a dry shop) performed by the (cart horse.) When I return I shall look for the light of your (nice herald) as no (moonstarer) ever looked for the light of a newly discovered planet. If it is burning, I will accept it as a sign that I may present myself as a (cat a dined) for (into my arm). If you do not approve, send me word by (great help). I am much occupied at the (nay I repent it). The (stain crash) have excited a spirit of (to love ruin) among the men; one of them has been shot; I was his (go nurse) and must attend his (real fun) to-morrow. During his last days he told me that he had acquired (the law) by the sale of (oil soap), but he has wasted it all. He assured the (live agents) who visited him that he belonged to the (best in prayer) church, and maintained with his latest (the bar) that he had never sympathized with the (neat herds) of the doctrine of (sin sat on a tin tar tub), but on the contrary thought it a (Simon Peter in tears).

Until we meet, faithfully, your lover (and friend).

Transpose the letter in the words enclosed in parentheses in the above story and make sense.

Make sense of the following

0
B e d
but —— et

CHARADE.

My first is an Irish poet
  Who wrote songs and ballads gay.
My second was a Red Coat,
  A general in his day.
My whole is large and heavy,
  It was a sorry case,
A stranger took it with him,
  But left it on the place.

E. D. C.

ANSWERS TO PUZZLES IN JANUARY NUMBER.

CONUNDRUMS.

1. Wilt thou, and she wilted.

2. In a hop garden where you can see from pole to pole.

SENTENCE.

The season is backward.

AUTHORS' NAMES.

1. De Quincey; 2. Whittier; 3. Browning; 4. Chaucer; 5. Coleridge; 6. Dryden;

7. Taylor; 8. Holmes; 9. Holland; 10. Hood; 11. Southey; 12. Prior; 13. Addison; 14. Beecher; 15. Goldsmith; 16. Harte; 17. Chatterton.

CHARADE.

Candidate.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, March 5, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

Subscribers to *The Cheerful Letter* are kindly requested to send subscriptions to the *Treasurer*, not to the Editor.

In sending requests or offers of books, it is essential to address these communications to the *Book Club* (Secretary Mrs. W. B. Nichols). If addressed to the Editor these letters are in some cases postponed; in others altogether omitted. See directions in every number of *The Cheerful Letter*.

The Treasurer asks as a favor that all addresses sent by subscribers shall be written very clearly. Sometimes she cannot decipher them.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Addresses Recently Changed.

(I have not former address of all, but give it where I have it.)

MRS. DORA RHODES, now GOLDFIELD, COLORADO.

MISS CLARA E. GIBSON, now RIVERSIDE, CALIFORNIA.

MRS. LAURA WILSON, now LINDEN, OKLAHOMA. (N.B. This is not Mrs. Laura C. Wilson, Pamplin City, Virginia.)

MRS. CARRIE E. SMITH (from East Peru, Iowa) to JAMISON, CLARKE COUNTY, IOWA.

MRS. K. NOFTOGER (from Pasadena, Texas) to HOUSTON, TEXAS.

MRS. ZARA L. COTTON (from Mt. Ida, Arkansas) to CRYSTAL SPRINGS, ARKANSAS.

MRS. K. D. STAFFORD (from Bradford, Texas) to PINE GROVE, HENDERSON COUNTY, TEXAS.

MISS MARTHA KRIEGER (from Holly, Colorado) to LA JUNTA, COLORADO.

MRS. JOHN MORGAN (from Dunlor, Wash.) to LACROSSE, WASH.

MRS. E. M. BACKUS (from High Point, North Carolina) to GROVETOWN, COLUMBIA COUNTY, GEORGIA.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.